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Must Remain in
Transcription Room

M 1818

Friday, April 10, 1970

Group IV, Westtown

MR.NYLAND: When ever I start to say something instead of playing right away, it is something that every once in a while I ~~think~~ feel I want to get it over with. But it is not really that bad. It also means that there is a special emphasis on that what I would like to sa y. It always refers then -- in many cases it really has a relation to a birthday. ~~Just so~~ So that, you might say, it doesn't get mixed up because when it is by itself we can pay attention to it; when it is mixed up with what we talk about in a very general way, it may not be as specific. It has been remarked every once in a while that perhaps my idea in talking and at meetings -- that I'm more anxious to say certain things because I would like to say them and feel that when I do say them that when they are recorded on ~~the~~ a tape that that is really all that I wish. It may~~be~~ have been the wrong impression every once in a while created when I've said I would like to say as much as I can and even sometimes in a condensed form. I've also said

it is then,at least sometimes I feel like that, that it is like a little legacy that I would like to leave and that therefore my anxiety ~~in~~ of saying it is simply to get it, as it were, on tape, like a person who writes would like to get it on paper. So when I then lose at such a time contact maybe once in a while with the group, hoping and assuming that in what I'm saying it will still be useful to at least some of them. I cannot do that when I want to say something about a birthday.

We have two again, one yesterday, one today: Cathy Nichols, and today, Arlene. We won't get through with Aries, do we? But whatever the sign is under which they were born; thank God, there are always two other factors that are involved although maybe not as pronounced: the rising sign and the Moon. And it is a very good thing I don't know them, because as types people differ so much when they are born even under the same zodiacs, sign. But we very seldom want to continue on that because this is Earth and the signs under which we have been born belongs to the Earth, of course, in relation to the Sun. But it is that what we consider the Earth to be during that period when the Sun happens to be in that sign and it is still an earthly question. Much of this kind of information we simply consider geocentric with which one is born and because of that having a certain configuration which will mean that in one's life one also takes in what one is at birth, only growing. And it is very much as if at birth certain openings are left dependent on the configuration as it then was and that because of that a person behaves even in different ~~bunch~~ kind of conditions quite different from someone else when the conditions even may be then the same, and that therefore the differences in types of personalities can differ so tremendously much. How does one take life as it is presented, in?

When I wish a good year for such people, I always remember my own birthday because I do know that when it happens and ~~that~~ when someone else like when I was quite young, the whole family, I've explained that every once in a while, stood there to wish the birthday child a good day because this always took place in the morning. All the wishes which then were gathered and which one takes in sometimes a little awkwardly because one doesn't know really what to do with them, but it asif When I remember my own birthday the beginning of the day, that day ~~that~~ was so exceptional, I never linked it up with a year. Afterwards one looks at it as a year that has passed and then it becomes a different kind of measure.

One has to get used to the idea that a year is like a day. It isn't so, of course, but it is in accordance with a different time scale. It belongs to these kind of theoretical questions that the Sun going up and rising and disappearing, setting, that the difference between day and night is like the breath of the Earth. It has to do with the life span of a man which is as a day in relation to a higher level of being. So it is to some extent a stepping stone to become familiar with these kind of ideas which are on a different kind of a scale and that what will change and, I hope, more and more, and more and more constantly is the sense of time which of course when one gets older does take place already but that even when one has a birthday, one must look at a whole year that has passed, remember what one was a year ago, hoping then to reach an end of another year. And one measures then, not by a day; the birthday itself is the doh only; the year becomes an octave; six months from a birthday, there is a fa, and one has to go over that again and again and when one approaches a birthday, it ought to be with a great deal of fear. What will the new year bring? What is there

of the old year that can be used?

And it is with that in mind ~~that~~ I say I hope both of them will have learned of what this year has been for them and particularly, of course, I mean in the sense of Work. Because if we don't consider it from that standpoint, one remains constantly geocentric and I don't want them to stay on Earth all the time. I wished that physically the understanding can be on the basis of birthdays but then ? gradually the Kesdjanian body takes on the time scale of a year as a day so that finally the soul can be measured by just one day as a lifetime. I hope they will have a good year in every sense of the word.

So where are you both? Where is Arlene? Ah, I'm so sorry. Well, Cathy?

(Here, Mr. Nyland)

Cathy: ~~You~~

MR. NYLAND: ~~Xxxxxxxxx~~ All right. Then you -- we drink to you as if you both are Arlene and yourself. JP And Jerry, you tell her.

~~Now~~ I talk of course many times about outer life, our daily life, ninety-nine percent of the way we spend our life's energy. One must talk about that because we have to talk about Work and we cannot separate Work from our daily life. It is no use to withdraw. But what happens if we do withdraw? Outer life will continue. We will find within oneself certain things that are worthwhile because there's no doubt about that. One can find a great deal when the outer world does not disturb you. One can find out what is the reality of oneself. One can devote time, energy, thoughts,

feelings, all of that, to that particular idea. One can reach, you might say, a greater depth than in the midst of outer life. One can be so devotional in such conditions that even forget outer life and sometimes when you take holy orders, you enter a convent or a monastery, you say goodbye to the world, you say forever; you say, "Until I die, I will be a good monk; I will be a holy man; I will conform to all the proscriptions; I will do daily my task, never mind how monotonous it might be, I will continue to do that ~~to~~ for the glory of the Lord. I will even pray, even if sometimes I say a thousand times the Ave Maria or a rosary that I feel, touch, sense and I count all for the sake of the Lord or for Holy Mary." My life becomes an example within the narrow walls of a convent. In the narrow life of an inner life without a further expression to the outside world, it is sometimes very beautiful to be there. It is sometimes quite desirable. It is sometimes a necessity to withdraw temporarily from the ~~outside~~ outer world to find oneself, but the trouble is I don't find myself in a convent.

I find something. I find certain things belonging to me but I cannot test them so I don't know really their value. Of course they exist and in prayer I feel that there is a oneness sometimes as if fusion and when there are obstructions and obstacles, I chastise my body and I become a flagelanti, withdrawing from the world but seeking God. Without doubt I seek Him, but what is this when I finally sum it up and when I finally have become used to the monotony of ~~the~~ a daily life? I have lost my sense of time entirely. I have not used it. Every day is the same: getting up in the morning; in the same way praying early matinas; during the day even physical work, attending to this and that; walk softly, sometimes not speaking; in the evening, vespers, dedication; I sleep.

I wake up again. Here is the day within the limits of the convent or the monastery and I wish to be a good monk. Having lost the sense of time, it becomes for me Shangri-La. I cannot help that.I am affected. Affected, I become part. It looks to me not seeing anything else, very beautiful and it looks like an answer to one's life.

And then one day, I leave this Shangri-La, as it were; I leap over the wall and I meet daily life and everything shrivels up; all the beauty disappears. Shangri-La doesn't exist any more when I cross the mountain pass into the ordinary valleys where humanity happens to live. It is not the way for a man. It's the way of devotion; it's the way of prematurely becoming fused with God and necessarily becoming confused in the attempts of xxx remaining a man. What does one do? How can the strength be gained and at the same time, while being exposed to daily life, be kept and not be lost?

The only way by which it can be tested is in life itself, not by withdrawal. It may take much longer because ordinary life in all its different ways of behavior, particularly at the present time. One doesn't know as yet what outer life means. One has not seen enough. One has not suffered enough. One has not as yet cared enough. One wants to close one's eyes and close one's ears. One does not want to believe the semi-truth and the half-truth, and the utter hypocrisy of this life. One does not want to believe that in many cases in ordinary life there is no inner life whatsoever, that most of us, practically all of us, not only live outer life 99.99% but 100%, without any inner life at all.

For over a year I have talked about the outer world. I've talked about our civilization, our culture, our so-called progress, our industrial development. Not so long ago I mentioned the reason why the industrial development has been such a terrible failure from the standpoint of mankind. And those who have ears can hear it, and those who have eyes can read it, and all I ask you is to open your eyes because if you keep on closing them, you will miss an opportunity for your own Work. Your own Work has to be based on the world the way it is and the way one is oneself. The reason you don't want to look at yourself is because you're afraid. The reason you don't want to -- want to look at the world as it is is because you say you don't care and you go back into a little convent of your own so that you then can be so-called happy and close your eyes and bury your head like an ostrich in the sand.

It is so completely noticeable for everybody, the God damned rotten situation in which mankind at the present time is. There is no further question at all. Anyone who reads the newspapers or listens to the radio or knows a little bit about what goes on and cares must come to that conclusion. If you don't care, you're not alive. You're just dead. If you think you don't know, if you think that things are better than they are, you are stupid, completely stupid. It is at the present time a rotten world. And I'm not putting the blame on anyone in particular, and I'm not saying it's caused by politics or by one party or another. It is definitely caused by selfishness on the part of a great many. It is definitely caused by having only one aim, for many, that is just money, to be able to sit and press a push-button and then receive everything that they wish, everything that money can buy. Even they would buy their soul iif they knew that a soul could even exist. But a soul c -- does not come like that in the outer world. If it would

come, to ~~it would~~ turn around and it would go back to the Sun. Don't make mistakes about these kind of things. Don't close your eyes ~~x~~ simply because there are a couple of lovely little books that are being published which gives you a little bit of a good feeling; or that there is a little music here and there that is perhaps all right or that there are still a few pictures in some damned dead museum that you can look at. I've said several times, in the last thirty years that they have deteriorated at such a great pace. Where is it that I've mentioned it, fifty years ago there was still a semblance of certain things really existing.

What is at the present time? Nothing but rebellion, blood and tears, fight, killing? What is there in a newspaper that is valuable, that you want to read really? A little essay about how to behave and what are the traits of one's character. Now all you get is a little bit of a [illegible] that gives you an indication that today is a good day for business and tomorrow not so good because the moon is somewhere. W here is really buried here and there some good articles, of course; thank God, there are a few people who are still alive who have no -- no shells before their eyes, who open them up once in a while and who dare to say what is the truth. There are, of course, such columns but with what? Immediately they get lost in organizations, in committees, in meetings, in postponements. I hope you don't want me to make -- take any examples.

When it isn't safe any more to walk in certain places in New York City, something is fundamentally wrong with us. When you cannot leave your house ~~alone~~ open any more because it happens to be that it is on a lonesome kind of a road and some one will come during the night, or even during the day, and take away all your furniture, you think it's nice? Do you think it's lovely when

someone comes to the door and accuses you ~~of~~ that you are this and that and so forth even when he is drunk and is obnoxious? You think that is nice to live like that? That one doesn't want to live in New York anymore because the taxes are going to be twice or three times as much? Such ideas that ~~you~~ idiocy we still have to pay for school taxes when your children already have children of their own? The absurdity thinking that ~~you can~~ it is compensated by a little social security. Where are you living when you read and hear this week the casualties in Vietnam were not so bad, only ~~one~~ hundred fifty American soldiers killed -- only. Don't be stupid. This is the God damnedest rotten world that we've ever lived in. That's not because I'm older. There have been bad times that ~~I've had~~ the time when I was young and twenty and thirty but ~~there~~ it was also something that was then germinating and it became and it will come again. At what cost, no one knows.

Don't be so foolish. The world is damnably rotten. Where is there really honesty? You go into any kind of a store, they'll do you in, whatever the traffic ~~will~~ CAN bear. Where is dexterity, honesty in workmanship? Finishing up certain things ~~up~~ in the right way, to the bitter end, you might say? Parts that you buy for a car that wear out within two or three months; the car itself, you can throw it away after two years because every part is adjusted that it will during that time become so that you cannot use it anymore, one part after another. They are very clever. How long was the telephone which would revolutionize the telephone service kept in a laboratory or under lock and key before somehow ~~it got forth~~ or other they were forced, because too much was involved in old instruments which were then in use. That's the story of the so-called French phone. And there are still patents which would make iron as steel, last forever. Don't think it will ~~even~~ ever be put on the market. Don't be --

don't think that people are honest. Y ou read a little book like Highway Robbery. You find out a little bit. Y ou see what every once in a while is published about the Mafia, the God damnedest forsakenist kind of an organization in existence which ~~that exists~~, ~~It~~ has made liars, life hypocrits out of thousands and even becoming much more open about it. Y ou see there was a time that people had shame and they were hiding things; that even if there was prostitution, it was a little bit relegated to a so-called red-light district and it was not really nice if one was discovered there in the eyes of his friends. What has happened to morality at the present time? What's being done about drugs so that they now ~~ought~~ have to have-to have a nice anti-drug march again on Washington -- two days, today, ~~two~~ today. Every day strike. "I want six dollars more; I want twelve dollars more. If you're not going to give it, I strike." Against the law? Against all human beings. "I don't want to fight." "You're drafted, my boy."

We live in that kind of a world and you may not believe it; if you don't believe it, you're dumb. If you want to believe it, ~~then~~ thats ~~is~~ the question, what to do? Because we need that ~~work~~ world, we need the outside ~~work~~ world, otherwise we live within our own little beautiful arrangement that I call Shangri-La, but you're not allowed to go out of it. As soon as you do, you, you shrivel away; you simply die. To grow up in this world it makes it much more difficult. It makes it extremely difficult for ~~some~~ young people because maybe they lose any sense of having an ideal. I do not know if you are familiar with influx of refugees who had lived for some time under certain systems like, let's say, Hungary, ~~and~~ when they come. What has happened to their morality? Those so-called young men, growing up from twelve to eighteen during the war years in Europe. I do not know if you are familiar with cases of that kind: that what belongs to you, it's mine because I like it so I take it.

So that
~~Whereas~~ if something is asked if it is so, you lie about it; you say, "no" "It isn't" and it is. No morality. You think there is morality among our youth, honestly, ~~do~~ you think so? If you believe that again, you are a fool. What are all these so-called movements? Rebellion, what we call hippies. Without a program whatsoever, just destruction, not liking. And sometimes I say, I don't blame them; but striking, sitting-in, forcing, for what? It will be paid by all of us. Don't worry. If the mailman gets more money, we pay more taxes. If there is an increase in price or in labor, wages, it will be reflected ~~in~~ in what is being sold. And we poor people, we also would love to strike every once in a while. And sometimes all you have to try to do is to go and get another job and then you run into prejudices because there is something already known that may be, ~~or~~ as I ~~have~~ heard. You live in Amity; and you're already tarred with the brush of Amity of living in a Guest House which ~~is~~ of course is a house of prostitution and it is a house where constantly people who are addicted to drugs can get whatever they wish. God damn it. I've warned ~~worried~~ about that already. Almost two years ago and it still hangs on. Why in heaven's name should it be like this? We are perfectly honest, good well-meaning people with an ideal, but it is our stupidity every once in a while that causes this kind of a folk tale to continue and still be believed, as an old wives' tale, and we don't do anything really about it than only shrug your shoulders. I'll tell you, I don't shrug my shoulders. I will go to the highest authority to weed out all such influences that are based on prejudice and not having sufficient knowledge. I will invite anybody, high or low, preferably high, to come if they wish and I will talk with them. When I'm honest, I'm honest throughout. I've said it once. When I'm honest, I wish other people to be honest and when I ~~comment~~ fulminate every once in a while about slip-shodness and half-way doing this and that, and wishy-washy, ~~and~~

all the rest, I don't want it. The other day I said, "lukewarm?" ~~And~~ I spit it out of my mouth. Either hot or cold. Either you belong or not. Either after ~~or~~ sometime when you may have certain tendencies, you will change, so that there is hope. Otherwise, no, this is not the place. I ~~would~~ will say, "Very sorry." We will hang on to such things as long as we can without having any damage done to us as a group, but the aliveness and the name of the group, where we are, counts more than just a little individual. I'm sorry, but that's the standpoint I have to take.

I've talked about long hair and particularly when because of long hair, you cannot get a job and when people in the on a job are ~~at~~ a little fussy, they want you in a certain way. Who are you if you're looking for a job? Conform for a little while. Why do I say these things? Because you need outside life. You have to ~~expect~~ extract from outside life the opportunities for your inner life because only when you take from outside life something, there is going to be substance in your inner life that ~~it~~ will help that inner life to stay alive in this world. You can make your inner life of all kind of esoteric, and ethereal knowledge and it ~~will~~ can be perfectly all right after you die, but we try to be Man on Earth. We talk about that once in a while that as the aim of Gurdjieff, I've said so often, harmonious Man, the emphasis on man, not on God. Not to tell constantly, "God is Love." That is nonsense for us. God isn't here, unless we create something in the ~~re~~semblance that can be serviceable for God for a little while and then you substitute something that's a little higher again for a little while because your conscience will not grow overnight. I get sometimes so angry because it is so God-damned slow. The patience that is needed. The constant conflicts ~~s~~till are there and why, why, why do you continue?

I will give you a task for those of you who have lunch at the Barn. It's only a few, but those who are not, you might say, as favored as to come to the lunch, they do it also for themselves. During lunch hour you don't say a word. Every time that you would like to say something that has no relation to your food, you shut up. You keep your mouth closed, for one week. It will happed at the Barn because I ask now. And I want strict adherence to it that to show for yourself that you can do it, or that you can do something on even that kind of a command.

I want you to live but I want you to grow up in living. I want you to understand what is meant by Work. Otherwise you won't even believe me. You will think that Work is just a little bit of -- I would almost now say, nonsense of A,B,C. Damn it. It is something else. It's your life that counts to grow up into consciousness with a capital C,--That is the C-- and a conscience. That is the C of the A, B, C and finally, Will, way at the end of the alphabet. You must ~~live;~~ learn you must ~~strive~~ try for yourself really to find out what it is you can do and what you can be honest about and you need this rotten world to test it out to see where you get caugnt.

You don't get caught of course when you have your eyes closed. It just is not your world. thats all It's your own little bit of ostrich world. But when you are actually alive, then surely you're not dead. You can talk whenever you wish. You can be enthusiastic. You can be devoted. You can be accurate. You can be responsible. What you do, do it; do it right. When It is required of you to be at a certain place at a certain time, be there.

I remember -- I remember days of my youth. I remember living in Brewster, in Cold(?) the olden days when I had to take the train at a certain time to be there

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and it was cold and I got up early enough. And then I started testing the car so that I knew that it would start, I could have breakfast, just a little bit maybe, but some. And I remember cold days when I had to jack up the back wheel because we did not have self starters in little that to help it start at that time. Cold, really cold, below zero. And that finally because of a little more momentum, it might start up, but it might also kick back. And I remember one particular day it was very cold. I had to take the hood off or open and get the spark plug and put it on the coal stove, then rush out, quick, quick, quick, and put it in the engine with the hope, by God, that the car would start so that I could make the 7:10 from Brewster to New York and sit in the train for two hours because it happened to be a local and I had to be somewhere at 9 o'clock.

You try to remember a little bit if you want to read about how pioneers worked and how wishy-washy you are now. Whenever it fits, will you please put it on. If it doesn't fit, please throw it away.

I hope you can Work in that way with an aim, an aim to become a real man; an aim maybe to become harmonious, but at least a man acceptable to God in His eyes. When He put you here, He will want you back. But He has his requirements and our Work (world riddle) a little of the universe is to find what this is that He wishes that we have to understand is His law.

So if you take that task for next week, have a good week.

End of side 1

MR. NYLAND: So we are practically at the end of a week. Do you count your weeks already? So far you count your ~~weeks~~ years, not weeks, as yet. You will ~~come to~~ count by seasons. There are only four; weeks, fifty-two; days, three-sixty-five. When you start to count days and then you start to count hours. You start to count daylight; you start to count night, sleep. Then you start to count sleep and awakening. Then you start to count awakening. Then you want something permanent to be ~~your life~~ alive in you. We talk about that a little while ago; that is what is really yourself. Your inside light, the ~~xxxx~~ lamp which will always be kept burning, the lamp with which you can go to the bridegroom's meal, dinner, supper, celebration in which you will be allowed to enter. The Lord will look at your inner lamp; he will want to know, did you just light it? ~~xxxxxxxxxxxxxxxx~~. Your inner ~~life~~ light is like a kerosene lamp. It has given off every once in a while a great deal of carbon and sometimes the chimney glass ~~got a~~ is a little dirty. The carbon was not complete enough combustion. It is like when ~~the~~ an engine of a car sputters and ~~when~~ there is not the right kind of a mixture, when there is not enough air and gasoline, in the proper proportion. When a light does ~~n't~~ not get enough air to be used so that the flame can contain carbon particles which because of the heat starts to glow and give light. But when it is not even ~~it~~ that is sometimes the wick is not right. Sometimes the kerosene is not the right mixture. Sometimes when there is too much air and too much combustion all at once and too much loss of energy, and loss of light, and it darkens because you don't get out of the light what you could have gotten. It is not only trying to get light. It is to try to get light in the right proportion. It's trying to find out for oneself when one walks on the street, what is the right proportion of Work in order to keep my equilibrium. How much should I at the present time let as part of my inner life come out and be mixed with ordinary impressions? How much am I allowed to use at times? The measure for knowing this of course

happens to be my conscience and it is not always dependable. Sometimes there is a misuse even of energy which is holy/ Sometimes there is a real lack of ~~f eelin~~ Feeding it s enough of ordinary life because sometimes when you walk, you stand still. You close your eyes. You then want to look into infinity. Sometimes you are not in the right state; sometimes you are. Seldom that when you are that it lasts because you open your eyes, there is the world. It takes from you. Mother Nature is terribly greedy. It wants you. Don't make a mistake about that.

Even if I say ~~once~~ every in a while to make friends with Mother Nature, what I really mean is, fool her. You have to act. You have to talk to Mother Nature to flatter her. You may not always mean it when you say it's beautiful, but what you can mean is, "Thank you, Mother Nature, for the opportunity. Thank you very much, but I hate you." Can you do that? Will your conscience allow you to say, "I hate you," towards Mother Nature? Will you actually dare to say for yourself with your conscience, on one side ~~xxxxxxxxxxxxxxxxxxxxx~~ of the scale, such conditions of ordinary life are abominable? Will you dare to open your eyes to them and say the truth? For yourself ~~and~~ when you know it or rather when you experience it or when you infallibly come to that conclusion? Will you dare to say it? Will you be strong enough? How much character have you got? That at the proper time you say the right thing and not wait till a couple of minutes later and then hate yourself for not taking that opportunity because you had not enough strength of character? Can you tell a person to his face, "You are dead,"? Can you tell him even, "I don't want to associate with you in that sta te,"? ~~You have~~ It has to be very strong because you have to know what you are looking for . You have to know what it is that you need and don't be hypocritical about it. Be open, and say, "You are not at this time for me at all. I cannot adapt myself to this condition ~~and~~ or that and that. It does not ~~sit~~ fit ~~(illegible)~~ because I have something else and , for heaven's sake, help me find it because it doesn't

help me to say that it isn't there. If you care, can you help? Do you care?"

I do not know how sympathetic you can become. During the War there were, of course, little bit of committees and girls would write letters to the boys. And now we have an undeclared war, and so maybe you don't have to bother about it because Congress was negligent. That's also one of those things that you must not close your eyes to. You see we are living with a war undeclared and definitely unconstitutional. But you don't know it, because you don't think enough, maybe, If you do know it, you don't pay attention to it. Do You know what it means? All those boys who died, died because of a few people who made up their minds there should be a war and it is not the will of the American people, and it is not the will voiced by congress in declaring a war, having to specify then why, and give good reasons that even if we are not threatened that something else is perhaps threatened. Think about why such boys are dying, and the poor mothers and fathers, and they are eighteeen, nineteen, twenty. You remember when you were that age, full of life, probably hoping to get up the next morning and maybe to repair the car or to work on the farm, or to go to town, or maybe to be free enough to go to a movie. And now all of a sudden for the sake of the fatherland, so-called, exactly the same as to make this country free for democracy, and what have we got? as democracy? But you see I must be careful because otherwise it will hold it against me that I say these kind of things. But what I say can be proven. When I say that credit is unconstitutional, I know, because congress has the right, has the right to make money to create it, not the banking system.

But of course, you don't know that. You don't know economics, and some of you

perhaps are interested. But economics is all right for ordinary life and it's nice even at a tea party and sometimes when you want to sit with a holy face, it is nice -- no, not so nice, to think about the people who suffer. But you can feel for them and of course you can look at yourself and how are we also affected, suffering ourselves. Do you think that your inner life cries? Have you ever heard it? Do you think it is comparable to a little child which is hungry and you don't feed it? Because your inner life is not asleep and in that way it is not a baby. It is interesting because your inner life, when you call on it, always seems to be there, and this is really what should surprise you, that God doesn't sleep, that infinity is everywhere and always at any one time. The timelessness opens the door to infinity, endless without end, world without end, one's life without end. One's inner life can tell you, "I am without end. I am infinity. I speak for my soul. Why don't you help me?" This is what I meant by learning how to care. How to write a letter to the mother of a son who died just out of the blue sky. How to see what you can do to alleviate so that things when you attend to them do not get pocketed away, pigeon-holed, and end up in a long report which nobody will read; that it doesn't go over from committee to committee, like passing the buck; that pollution starts at home. Maybe you don't know that.

You pollute your house when it is dirty. You pollute your body when it is not clean. You pollute your language when it is misused and miscarriages words. You pollute a friendship when you let hate enter, uncalled for. You pollute your aim when you settle for something that is an ersatz. That is the pollution problem. Of course, the others, it is true, we know that and it is a little bit (graduated exaggerated) now because of all our wonderful industrial development and it takes a long time, doesn't it, to develop something to put

a stop to it. It takes a very long time. Why does it take ~~the~~ congress so long to finally come out with something to help the poor ~~family~~ fellow workers who perhaps were not paid enough, or whatever? Why does it take so long before a strike has to come that it first ~~before a firm~~ has to come -- before it can be settled, and for months one talks and talks and talks? What happens in Paris? There ~~is a~~ discussions of Southeast Asia. What happens to ~~the~~ our Middle East, ~~or~~ so-called little congress in Vienna, announcing before that we ought to do this and that and then long speeches of how and et cetera, and I'm so disgusted with it that I'm sick. Sick because of this kind of difficulty we have to Work under. It has been made extremely difficult for the Earth. And Mankind suffers a tremendous amount unnecessarily.

And we wish to find inner life as a light shining as a beacon on the path we want to go./ And we want to Work and we want to Work. And during the day how often are there such moments, during the ~~m~~onths? Such moments in which you can lose yourself; in which there is within you that kind of a recognition of God's existence. Thank God, I exist. To God I drink with armagnac. We still ~~drink~~ say to Gurdjieff. I can drink to my life and to the maintenance of it and to the hope that this form in which I happen to live is not going to be too much in the way; that I keep certain rules. I start objective morality. How is -- how has been rule number one this week in the application regarding your food? And next week, your emotions, your feelings, your energies, your losing your temper?

Second rule of objective morality. I told you we did for one year, one month, one of the rules of objective morality: obligolnian-striving, obligations, necessary obligations for the development of one's inner life, an 'I', a consciousness, a conscience for the development of a man.

The third: take it ~~for a~~ per day; one day, this, the next, the third day, ~~all through~~ the rest of the week. Repeat. Do give yourself a task. Make certain days, I said the other day, a day of prosperity, joyfulness, not heaviness, wishing to be alive and getting up in the morning against all odds maybe; that maybe you sit at the edge of the bed because of dreams ~~that~~ which are not understandable right away. But something ought to be alive in you ~~to aspire~~ as fire, to give you something. And if it isn't there, pray to God to give it to you quick, quick, before the day starts to take hold of you and diminishes all kinds of chances, so that Maybe you have to wait three, four, five hours before you come out of that kind of a ~~dolor cargo~~ zilnotrago.

How serious can we be about Work? What is it ~~xxx~~ that you really want here ~~at~~ as the end of the week? What do you want for the next week? Can you make up your mind? Is there enough of a mind to make up? Because that mind you make up regarding Work is a very small, little bit of a mind because that mind, that little part, has to have knowledge. It has to know a little what is meant by objectivity otherwise you cannot make it up. Making up your mind is to prepare it to receive impressions. When you make up a bed in the morning, it is to prepare it for your body when you want to sleep in the evening. That is to make up your mind. You prepare the little bit of that mental function that you would like to operate in a certain way. You prepare it. You tell it, ~~xxxxxxxx~~ "Something will be given to you. Be on the look-out~~xxxxxx~~. It ~~will be~~ s unusual. ~~I would like to~~ But I can tell you a little ~~bit~~ about it because it will give you really your true functioning. Just imagine," you tell this little part of the mind, "you will be free from associations. You know, those big associations, those heavy ones, those that keep you going and going and circling around like a little racehorse in a circus, you see you will

be free from them. You see what you will get, certain facts. M Yah, sure, ~~they~~ you will be right, without question. Y ou see, you don't have to think about it any more, because Here it will be. You know what it is. Such facts will be God given." You say to this little bit of ~~a~~ the mind, "You know who God is?"

And the little mind doesn't really know much as yet. It is just a place, you see. The 'I' isn't there yet but you just prepare in case. Y ou hope maybe you can find a way to get a little 'I' there. ~~Then~~ Maybe there is a chance if you actually ~~have a~~ wish. But you have to have a place and you make it nice and you tell. You stand in that room and you walk around and you close the door and you whisper that you know pretty soon a little messenger from above will come in this little room. "I beg you, will you take care of it? Will you make sure that the door remains open so that if I call on it that this little 'I' will hear me, and that I will be allowed to come and converse, and to tell -- to tell this little 'I' about my behavior because that is what I am now interested in. I happen to be a human being on Earth." You tell the little mind, "Do you know what Earth is? The Earth is really t he cells of which you are made, the little building block, of the little room." But that's all because it has no decoration when it is just Earth. It has no particular form than only happening to be.

But I wish to give it a form. I want to decorate it a little with deep colors so that little 'I' can feel at home. You ask, "May I, "May I paint you? May I paint pictures of the w -- on the wall? May I give you by means of that an indication of what can be expected? May I tell you a little bit of how this little 'I' will look so that when it comes and it knocks on the

door that you will know that you have to let it in?"

This is what I mean by having days in which you start to think and make allowances and that you hope, always hope you know, because you never know, you never know when it might come. You never know what will happen. You never know when you will die. Just remember and then one Works, really. But so simple, so completely ~~uncamouflaged~~ unclamouflaged. You just take the wraps off; there it is, born. It has no form really, not as yet, not enough. It can breathe though. You have put something in ~~that~~ it -- in that little form of 'I'. But it only will start. You see you have had a period of gestation of 'I'. When it is born, it receives the air from God. And then in breathing, your detachment from your creation is that you cut the unbilical cord. You know what that means?

I have in my mind all kind of ideas of how I would like to be, what I should become. It is logical I think about it. It is of course logical when I know what I am so that when I see this and I say, "I don't want that. I really cannot live with it, I cannot even stand it because I want to have something that is different. Difficult for me to live with it even, so I must Work. So, of course, when I Work, I Work for a reason. I am attached to that what I wish. That is the unbilical cord which remains attached in my manifestations and my thoughts with that what I wish to create. And then something which is my conscience, it says cut it. It's difficult to understand that. Cut it? Why? My motivation is based on it. Why cut it?

And that kind of motivation is clever that I wouldn't be here unless I could tell you how. You wish for one thing only. You wish for awareness. You wish for a state of awakening. You wish to cut this thread to your

thoughts, that what you -- identifies you with the result you want to reach. You just cut it and then you will see the mental functions can be in accordance with the rules of awareness. You will have to change your aliveness into something which of course is still alive but has in it the introduction of not wishing that result than only wishing to be able to see the Lord. That is why I call it an umbilical cord and I also say it has to be cut. Cut, not wait, not extended, not hope for the best. That is the moment one introduces when the umbilical cord is cut.

You understand now what is Work? How impartiality fits in -- into this? How the moment gradually becomes clear, it is dependent on your, "Yes." That is what will make you alive in awareness. That will make you with enough wish continuing, able to remain awake. It will mean to keep the light burning and not to let it go out. And while it burns, to adjust the wick and the air so that the chimney is not dirtied by unburned and unused carbon, so that the chimney remains clear, becomes transparent to show to the outside world what is the light within yourself.

Have a good week. When I say this, of course, I mean it. I wish it from my heart. You don't -- you should not forget. You should honestly try. You should be honest in a prayer of that kind, If you can be just for once. Gurdjieff says that, "If for once you could be honest, then you would know."

To the honesty of Gurdjieff.

End of Tape

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